[75 cont.]

302
[515]

lice are crushed between the teeth, but in an emergency all the hair is shaved off with shark teeth (Tagebuch, p. 54). The shark tooth in Edge-Partington, I, 159, No. 9, probably served for this and not for carving.

sometimes dye only half of it (3). Joest saw long hair only once,

3. Dalrymple, p. 78. Joest, ibid.

[765] on a man who was in mourning (4). Coote, however, speaks of

4. Joest in Baessler, p. 377.

long, curly plaits that were colored white and red (5). Boys up

[113
114]

5. Coote, Wanderings South and East, p. 158. (There is scarcely any new material in the later book by the same author, The Western Pacific, which in part corresponds word for word with the first.).

to the age of [76] eight to ten have their hair shaved with shark teeth, except for a comb of longer hair dyed red which is left standing along the center line (cf. the small child in Fig. 22) (1).

[114]

1. Joest in Baessler, p. 377. (Baessler's statements are based on a misunderstanding of passages in the Tagebuch, pp. 49 and 90.)

412 Combs are very rare and are made of small sticks tied together (Fig. 4, No. 1), the plate sometimes smeared with a gluey

184 301 304 [86 cont.]

would not part with them for a long time, even for a high price. Lesson, Revue d'Anthropologie, V, pp. 264 f.

inches in diameter were put into the pierced ear lobe, as well as leaf spirals which gradually enlarge the hole (6). The septum

6. D'Urville, pp. 164, 214, 355 (Sainson); Atlas, Pl. 136; 167; 176; 178; 2-3; 185.

holds a rod, a shell peg, or, according to Dillon, two white chicken feathers (7), whereas D'Urville's illustrations show rings

7. D'Urville, p. 135, and Atlas, Pl. 167, 3; 176, 5; 178, 5. According to Sainson in D'Urville, p. 355, the rod is of bone; according to Lesson, p. 265, sometimes of a cachalot tooth.

in the nostrils (8).

8. D'Urville, Atlas, Pl. 178, 4.

184 302 Only the hair style of Vanikoro shows a striking peculiarity. Here, too, boys wear the crest of hair, and older men, as on Ndeni, color the hair, which is cut quite short, white with lime. The young men, however, let the hair grow long; according to Dillon, they even take the hair of the dead or of slain enemies, gather it all together into a conical structure, and cover it with bark cloth, preferably red in color. The entire structure reaches a height of more than 12 inches and, as a result of its weight, often sinks down onto the back. The edge of the tapa covering is decorated with flowers and chains of beads (9). Dillon is the [87] only author who mentions a similar

184 293 E765 727

9. Dillon, pp. 154, 275, and

765 [146 cont.] On the day of death, the members of the household start fasting on Ndeni, that is to say, they do not eat any cooked food, sometimes for a week, but sometimes for a longer period. Every day they paint their faces and bodies with soot; the widow covers her head with an old dirty cloth and is not permitted to leave the house, where, with the others, she begins the lament anew each day around noon. The surviving [304] husband sometimes also submits to a tattoo of mourning. Until 764 the burial the divided feather money is hung on a beam near the corpse. After two days at the earliest, the burial takes place in a very deep grave in the house itself, at the place where death came and after the corpse [147] has been wrapped in numerous 765 white tapa-mats (1). The feast for the dead is held on the fifth

1. Codrington, pp. 263f. O'Ferrall, p. 223. Joest in Baessler, p. 377, 390. Cf. also Markham, p. 62; Dillon, p. 304. According to Burney, p. 161, the lament for Chief Malope lasted "many days" [cited in English].

765 day (2). Inland, the bones are later dug up again and made 769

2. Codrington, p. 263f.

into arrowheads; the skull is kept in a chest inside the house and food is offered to it as the representation of the spirit of the dead (3). On Vanikoro, too, the bones, which are said to be

3. Codrington, p. 264.

macerated in sea water, are used to make arrow points, and the skulls are preserved in the spirit huts or in the dwellings. One chief's skull was given a special shelter next to the spirit hut (4).

4. Dillon, p. 244. D'Urville, pp. 197, 217; 327, 334 (Gaimard). Lesson

765 769 [147 cont.]

Revue d'Anthropologie, V, pp. 267, 269. Festetics de Tolna, Chez les Cannibales, pp. 273f.

765 At the festivals for the dead, the men here appear in full regalia (5). The lament for a chief is renewed by the women for

5. D'Urville, p. 197.

587 eight days at sunrise and at bedtime (6). On Ndeni the widow

6. Gaimard in D'Urville, p. 333.

is taken as a wife by a relative, usually a brother of the deceased, and he must pay her kin group a new purchase price, which, however, is not as high as that paid by the first husband (7).

7. O'Ferrall, p. 223.

Religious Matters; Games, Music

775 [776] The supernatural world of the Santa Cruz Islanders contains spirits of two different kinds and ranks. With some justification the one kind can be called gods, while the other, larger class, which concerns the natives even in the ordinary events of life, consists of the spirits of the deceased. According to the beliefs of the tribe to which Codrington's informants belonged (8),

8. Codrington, The Melanesians, p. 264.

the souls after death assemble in a place called Natepapa and then go into the volcano Tinakula ("Temami"), where they are cremated and revived. Moreover, they have their actual abode there, although they are capable of making their old home

/200 cont./

411
[938]

arrow shafts were undecorated. -- The Reef Islanders obtain their arrows from Nitendi (Girieud and Herrenschmidt, p. 105), where they are made on the west coast (Coombe, p. 187).]

to find any specimens in which the entire point is made of bone, as in the specimen, No. 12, illustrated there (7). While the

411
531

7. [O'Ferrall, section "A 'Club-House'" = Coombe, p. 190 (together with Ethn., I, p. 134), confirms that bone points were made from disinterred human bones. According to the same author, the points are are smeared with red to transmit "malete" to them.]

● [965]

[1178]

origin of the ordinary decorations on the wooden intermediate section [Ethn., I, p. 137, Fig. 62, Nos. 12-42; AfA, new series, VIII, p. 310, Figs. 3-14] is obviously from barbed hooks, the meaning of the /201/ peculiar carving [occurring on a certain type] just below the point [Ethn., I, Fig. 62, Nos. 17-28; AfA, new series, VIII, Figs. 7, 8, 10, 13] is unclear. /Fig. 47 appears here./ Perhaps it can be traced back to the zigzag pattern of a lashing such as is often found on New Hebrides arrows and would in this case be imitated in wood, like the barbed hooks. One side of the arrow, however, is always smooth at this place, perhaps so that the arrow will slide easily along the bow.

526
151

The marksmanship of the natives does not seem to be outstanding. At 25 meters, six archers were able to hit the rib of a palm leaf stuck in the ground one meter high only once in 20 shots. /Fig. 48 appears here./ They shoot with extraordinary force, however; the arrows almost penetrate the trunk of a coconut palm, and the maximal range is about 200 meters.

/203 cont./
548 Nitendi (3), and are bought by a syndicate. A man may pay off
[583]

3. [Speiser, Südsee, p. 302.]

the other joint-owners of the woman,[1] whereupon she becomes his legitimate wife. The prostitutes grant their favors in the compartments that are to be found in the corners of the men's houses (4).

4. [Cf. above, pp. 50 f.]

[302] They usually wear their hair short and are smeared all over with Curcuma (5).

5. [Joest reports the latter; cf. Ethn., I, p. 87.]

515 There is no club life comparable, for example, to the suque of the Banks Islands; there is scarcely anything like a secret
[535] society, and masked dances certainly do not take place, for otherwise one would know something about them. The information on the origin of the mask in Zürich (6) is doubtful.

6. [Ethn., I, pp. 145 f.]

● 765 [On burial customs (7) it should be mentioned that

7. [Ethn., I, pp. 146 f. Speiser, Südsee, p. 295.]

friends and relatives gather to mourn; they expect to be reim-
766 bursed with food and money (8).] Whereas for an ordinary man
[764]

8. [O'Ferrall, section "Round Houses." Coombe, p. 170.]

the funeral feast /204/ takes place after five days, for a "chief"

1 [i.e. - prostitutes--analyst]

/204 cont./

766 it is not held until the tenth day. Prior to this, he is put on the bier, rubbed with Curcuma, and a roll of feather money is placed around his head. He is buried in his men's house (1), which from

[769] 1. [Burial in the huts is also documented for the Reef Islands; the grave is lined with mats, and the corpse, wrapped in two mats, is covered with leaves and earth (Girieud and Herrenschmidt, p. 107).]

then on may not be entered. His successor must build a new one.
●765 302 People often let their hair grow long as a sign of mourning (2).

2. [This custom was observed by Joest (in Baessler, p. 377).]

765 There does not seem to be a skull cult in Graciosa Bay;
769 on the contrary, the natives there show a great fear of skulls. Rather, it is limited to the south coast of Nitendi, but is said to be found sporadically also on the Reef Islands. The corpse is left to decompose in his own house, /Fig. 49 appears here/ and then the flesh is removed from the bones, the larger orifices of the skull (for. pyr., orbiter, for. magn.) are closed with wooden plugs, and the lower jaw is tied in its sockets; the skull is also painted with ocher. The eyes are sometimes indicated with marks burned on the wooden stoppers in the eye sockets, and the
[535] nose plug always projects quite far (cf. Fig. 49). First there is dancing around the skulls on the dance area; then they are placed on the frame above the fire and on occasion are carried
[782] about (3). Offerings do not seem to be made to them (4).

3. ["Taken to celebrations in baskets": Speiser, Südsee, p. 299. O'Ferrall, op. cit. (= Coombe, p. 190) also mentions that the skulls are kept in baskets. The

/204 cont./

965
X9
[113]

same thing is reported from Vanikoro by Dumond d'Urville, Voyage de l'Astrolabe, V, p. 334. F. de Tolna, Chez les Cannibales, p. 273, also notes that the skulls are kept on the shaft above the fire (cf. above, p. 48). Codrington, The Melanesians, p. 264, probably means nothing but this shaft with his "chest" /cited in English/,

Fig. 49. Skull (Ba V 1939), with artificial nose and eyes made of wood, the latter with designs burned in.

while Graebner, Ethn., I, pp. 147, 166, interprets it as a special box, as a skull-shrine. It is undoubtedly a mistake by the latter when he speaks of a special shelter for the chief's skull on Vanikoro; in d'Urville, ibid., there is an unmistakable reference to a burial hut in which the skull hangs in a basket.]

4. [However, see Codrington, p. 264.]

/204 cont./

Most of the skulls that I was able to acquire were those of children or women, and it is therefore probable that their preservation is less an expression of esteem than of affection. /205/ The skulls are kept in memory of a child or a favorite wife, and the orifices are plugged in order to hold in the "soul," to be able to imitate the soft parts -- or to prevent mice and other such animals from nesting there. Today the custom is no longer based on any religious motive, as is shown by the fact that the relatives themselves show absolutely no fear of the skulls, and by the statement of a white man whose native wife, in moments of great affection, would tell him that when he was dead she would keep his skull in her house. This is likewise shown by the small number of skulls that are kept, and among them only a few men's skulls (1). /Fig. 50 appears here./

1. [A comparison with related customs on other islands of the South Seas removes all doubt about the basic religious nature of skull preservation in the case of deceased members of the tribe, of the family (cf., for example, with regard to Geelvink Bay, New Guinea, O. Finsch, Neu-Guinea, Bremen, 1865, p. 104, and the skull korwar there; furthermore, their use at festivals for the dead by the eastern tribe of the Gazelle Peninsula, New Pomerania, Parkinson, Dreissig Jahre in der Südsee /Thirty Years in the South Seas/, p. 81, whose statements concerning the nature of the skull are illogical). We are all the more justified in this conclusion because the custom, together with the more lifelike shaping of the skull, can be attributed everywhere to the same culture group (for the time being, cf. Graebner, Anthropos, IV, pp. 740, 767).]